



Economic and Social Council

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Commission on the Status of Women

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1-12 March 2004

Item 3 (c) (i) of the provisional agenda*

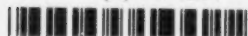
**Follow-up to the Fourth World Conference on Women
and to the special session of the General Assembly
entitled "Women 2000: gender equality, development
and peace for the twenty-first century": implementation
of strategic objectives and action in the critical areas of
concern and further actions and initiatives: the role of
men and boys in achieving gender equality**

Statement submitted by National Council for Women of Catalonia, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

* * *

* E/CN.6/2004/1.



Introduction

At the start of this century and in all areas of society, women are still strongly determined to fight for and towards a reduction in the inequality they experience compared with men in the social, political and economic arena, among others. The questioning of the hegemony of male power as hegemonic, as well as the strengthening and acknowledgement of their rights as people/citizens, form part of this fight, challenging the traditional models of male/female relationships.

Consequently, the National Council for Women of Catalonia, a non-governmental organisation recognised as a special consultative entity by the Economic and Social Council, bringing together 150 organisations with over 30,000 women, in the 48th session of the Committee on the Legal and Social Condition of Women, expresses its concern for the deficient understanding of equality between men and women and the lack of political will and real tools to establish true gender equality, as well as the lack of strategy implementation in the areas of primary socialisation where male rights are constructed, including a resistance to change towards the acceptance of equality between sexes.

The role of men in gender equality.

Procedures and their strategies must also be included along with the considerations and facts to be taken into account concerning male resistance to change towards an active militancy in gender equality. This leads us to refer not only motivations but also to interests, since inequality always goes hand in hand with satisfaction and the defence of some (men), producing dissatisfaction in others (women).

Resistance to change, i.e. accepting and practising equality between men and women on the part of men, may be understood as the successful defence of male interests and these may be better appreciated by observing the rights granted to men by a culture.

The rights of "men" that are still being consolidated and developed via the status quo, such as the gender-based division of labour, are well accepted by men given that they never call for their transformation, so we may conclude that they are interested in keeping the benefits provided by this division for themselves. And these benefits, which men maintain and monopolise, consist of a series of material, social and emotional rights and advantages guaranteed to them by the gender-based division of labour.

Present-day society still legitimises and accepts all these as "male" and not female rights. Already when they are young, men therefore learn to perceive these benefits as a "natural right", feeling legitimised from the socialisation process to oppose anything that may be an obstacle to exercising this right.

Social legitimisation and the everyday application of these rights begins at an early stage, when the process of socialisation is starting in children.

As a result of the above, we feel there is still real inequality between men and women in the great majority of countries. As already mentioned, this inequality is constructed as a "natural right" with multiple prerogatives. And, as happens with all prerogatives of dominant groups in society, these exclusive rights are not always visible to those who exercise them (men as a dominant group). This lack of perception of their privileges means that these dominant groups are only aware of

their own problems, while undervaluing the injustice and inability of the dominated groups (women) to exercise rights.

Recommendations and strategies to guarantee gender equality.

As an integral part of the good management of democracy and human rights, governments need to implement and develop real policies guaranteeing gender equality.

To this end it is not only necessary to focus observation on the structural and historical causes behind a lack of change but to also think about how this situation has been perpetuated. This does not only involve ordering the study of the construction of male subjectivity but also how to deconstruct this subjectivity and how to dissemble the everyday strategies of resistance to change, looking for those aspects that lead to the discovery of how and why men should renounce their monopolistic rights from an early age and should accept and fight for gender equality, knowing that, at the moment, the future of equality between men and women at an everyday level is still not guaranteed but needs to be constructed. For this to happen motivations must be created so that men accept and fight for real equality, since it is true that change is possible but nothing can make change happen unless, one by one, men are willing to accept real equality and want to take the initiative in constructing more equal and fairer links with women.

To bring about the real right to equality between men and women, social and particularly political strategies need to be developed that help men to develop new non-patriarchal interests.

These strategies, which governments must necessarily support, have to allow men to develop different values and redefine their current ones, different to those authoritative values of hegemonic masculinity, without them losing, in themselves, their own value as a man/person.

We therefore ask governments to stimulate justice and mutual respect as values encouraging real change towards equality between men and women from the socialisation of children, promoting and adopting political, social and cultural measures that permit the real practice of true gender equality, as well as the exercising of human rights.



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Introduction

Wars are an attack on human dignity and on the right of being human itself. Women and children are the principal victims of wars because they are the most defenceless and vulnerable and are the ones who suffer most as a consequence of any armed conflict.

Civil populations are a strategic target. Wars often have hidden motives of ethnic cleansing, racism and xenophobia. And it is countries' internal wars where the weak and marginalised suffer most.

All conflict leads to destruction. We only need to think of the innumerable landmines in certain countries, causing the destruction and mutilation of so many defenceless beings due to this unknown danger.

Most women in the world live in constant peril and suffer various kinds of violence, as well as many children and older people, forming the great majority of victims in conflicts due to their particular vulnerability.

There are examples of women in Bengal, Cambodia, Peru, Somalia, Bosnia, Iraq, Rwanda, Burundi, Chechnya and Liberia who have been victims of collective rape, enforced pregnancy and prostitution traffic and activities. They have suffered the worst humiliations, barbaric acts and other offences classified as crimes against humanity.

Section 7 of the Statute of Rome states that rape, sexual slavery, enforced pregnancy, enforced sterilisation and other abuses of comparable significance are crimes against humanity.

States become responsible when they suppress international norms concerning the prohibition of torture, international drug trafficking and violations of human rights against women. States are responsible for the non-application of international penal law in the twenty-first century.

This process of universal justice, which brings with it a responsibility for war crimes, is the result of the gradual effort by international law and civil society, such as NGO's, to traverse the frontiers of immunity and impunity of States and their officials in war crimes committed against women.

Injustice must be denounced, prevarication challenged, rules proposed. This is the role of women, to protest, to campaign against war, against the reasons behind violence. In order to ensure fundamental rights are protected there must be economic independence, the possibility of being educated, of being represented at all levels of decision-making in national, regional and international governments, institutions and mechanisms. It must be women who truly desire peace, who repudiate being linked politically or economically to the interests of the arms industry.

The role of women.

We see politics as the art of consensus constructed via dialogue and diversity of interests.

We need women to have normal access to positions of political decision-making concerning armed conflicts and to direct actions in order to raise the awareness of governments and opinion leaders, to raise the awareness and educate the population on all the rights of humans.

To put into effect true policies that aim to bring about a lasting development, promoting a policy of reinforcing the capacities of women and gender promotion, acknowledging their roles both as constructors of peace and decision-makers.

To bring about a true policy of harmonisation of internal legislation with international legal instruments requiring the effective application of rights. The Letter of the United Nations and

the Universal Declaration of Human Rights, with its additional pacts, excluding all kinds of discrimination based on religion, race, colour, sex, language, opinion, origin of the human person and nationality, must be respected by members of the International Community, as well as by individuals in the hearts of nations.

To ensure the real promotion and dissemination of legislative and regulatory texts and treaties at a national level that protect women, especially in the areas of education, information and awareness-raising.

To promote transparency in the management of public matters and to bring about true rule of law.

To support local initiatives, reinforce alliances and create resources in order to construct and develop a culture of peace.

Strategies to resolve conflicts

Women must get involved in the quest to resolve conflicts, playing a first-hand role in order to ensure their rights and opinions are heard.

To promote a democratic system of values guaranteeing the real involvement of women in politics.

To this end they must claim their role as social agents in order to influence solutions that must be fair, demanding respect for international norms established in the area of conflicts.

This role can be played via NGO's, associations and sector groups of women. Actions can take the form of marches, petitions, letters, accusations and other public and non-public manifestations.

Women can expose the painful realities they have witnessed. They must direct specific actions that ensure rapid solutions, taking into account the size of conflicts, via a global approach and exhaustive analysis of the issues present, proving their knowledge and capacity to resolve conflict by means of their tact and intuition.

They must develop true solidarity in order to construct and promote peace. They will do so by means of mediation, conciliation and reconciliation, supporting non-violent methods in order to resolve conflict. To be able to negotiate they need intense training, full information on conflicts and a greater awareness at the base.

They must promote policies that involve women in the reconstruction of destroyed structures, taking into account their concerns and interests. They have been the principal victims of these conflicts, rapes, prostitution traffic and activities, AIDS, extreme poverty and illiteracy. They must support each other in order to achieve their common goals.

Conclusions

To raise the awareness of governments, opinion leaders, influential and religious groups, women in the legal professions, the media and international organisations regarding the need to respect the rights of people, of the family, economic rights, social/cultural rights, policies on the environment and to harmonise internal legislation with international legal instruments, as well as to ensure the effective application of these texts.

To educate and inform citizens on both rights that have been recorded as well as informal rights, on the impact of armed conflicts and of the actions by insertion forces on women, girls and their role in conflicts.

To promote a culture of peace that must be constructed and developed via multiple strategies. And to promote transparency in the management of public issues, putting into place instruments that ensure good government.

To fight against all policies of exclusion, especially all kinds of discrimination, xenophobia, racism and political or religious fundamentalism.

To claim and capture a primordial role in the search for solutions, requiring that national and international norms be respected.

To promote a policy of involvement in the reconstruction of destroyed structures, taking into account gender-based specialities.

To create forums in order to explain their concerns and to coordinate their proposals for resolving crises.

To ask the United Nations to create a group of observers that can make periodic visits to countries under armed conflict that have been accused of violating the rights of women and children.

In the agreements reached to resolve conflicts, to prohibit formally any clauses providing amnesty or guaranteeing impunity, especially for all war crimes committed against women and children.



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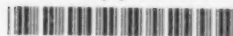
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Statement submitted by World Vision International, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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World Vision International (WVI) endorses both the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) & the Convention on the Rights of the Child (CRC) which are crucial international commitments that stipulate the importance of equality between women & men, girls & boys in all spheres of life – protection, participation, development & survival. It is commendable that, for the first time in its history, the Commission on the Status of Women (CSW) in its 48th session will have one of its thematic issues dealing with the role of men & boys in achieving gender equality.

Gender equality is paramount if boys & girls, men & women are to live in a society where there is equal access & opportunity in employment, social services (education, health, water & food), ownership of property, participation in policy making, governance & the law. WVI's experience in 96 countries confirms that in order to attain gender equality we must address involvement in decision making processes, representation in leadership & empowerment. WVI is gravely concerned with and advocates for policy change that will end discrimination against women & girls, including violence, abuse, neglect, exploitation, oppression & unjust subordination. Men & boys must play important roles in the solution rather than being stigmatized as the problem.

The UN expert group on the role of boys and men in achieving gender equality (2003) organized by the Division for the Advancement of Women (DAW) in cooperation with the International Labour Organization (ILO), the Joint United Nations Programme on HIV/AIDS (UNAIDS) and the United Nations Development Programme (UNDP) addressed several issues, and two that need urgent follow up are on the HIV/AIDS pandemic & sharing of domestic responsibilities.

Furthermore, World Vision makes the following recommendations to the governments, NGOs and UN agencies involved in the 48th session of the CSW:

- Develop leadership qualities in boys & girls with an emphasis on ethnic, social & civil conflict resolution & empower them to influence peace building, management & other positive social behaviour
- Ensure the participation of boys & girls in national, regional & international movements that address child labour with particular emphasis on equal wages, education for all & combating early marriage
- Reiterate the importance of education with specific urgency on the goal & target of the Dakar Framework of Action for Education for All (2000) & the Millennium Development Goals which state: *Eliminating gender disparity in primary and secondary education, preferably by 2005, and to all levels of education no later than 2015*. More specifically this would entail the:
 - Inclusion of the gender equality elements into the curricula in primary education and in training of teachers.
 - Enhance the learning conditions for children in rural areas.
 - Collect gender disaggregated data, including boys and girls with special needs and minorities.

- Training for the teachers at primary schools in regards to inclusion of boys and girls with special needs in their classes.
 - Involve both men & women, girls & boys in combating the HIV/AIDS pandemic specifically in the areas of prevention, care & treatment
 - Strengthen the partnership between men & women in their shared responsibilities at home, at work, in the community & nation
 - Promote gender equality through the development & implementation of gender sensitive legislation & ensuring that information technology & media portrays women & men, boys & girls without gender stereotypes
 - Ensure the participation of men and boys in eliminating harmful traditional practices such as early marriage and female genital mutilation (FGM)
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Statement submitted by Equality Now, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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Over fifty years ago, countries adopting the Universal Declaration of Human Rights proclaimed that "all human beings are born free and equal in dignity and rights". That fundamental right has echoed for decades in conferences, treaties, and declarations. Almost ten years ago, in the Platform for Action adopted in Beijing, 189 governments agreed that laws that discriminate against women undermine equality and pledged to "revoke any remaining laws that discriminate on the basis of sex." Yet inequality, including in its most overt form, has not been vanquished.

In 1999, Equality Now published a representative sampling of explicitly discriminatory laws from 45 countries, in our report *Words and Deeds -- Holding Governments Accountable in the Beijing +5 Review Process* (at www.equalitynow.org). The following year, the Special Session of the General Assembly, convened to review the Platform for Action, adopted an Outcome Document that established a target date of 2005 for the revocation of discriminatory laws. That date is fast approaching.

In anticipation of the tenth anniversary of the adoption of the Beijing Platform for Action and the upcoming target date of 2005, Equality Now has updated its report, highlighting sex discriminatory laws that remain in force, denying women the fundamental right to equality. We urge each member state to take immediate action to rescind or amend all discriminatory laws, including those highlighted in Equality Now's report. Such action would demonstrate respect for the commitment made in Beijing and renewed in 2000 at the Special Session of the General Assembly, as well as the many other treaties, declarations, and statements that have been made recognizing and affirming sex equality as a fundamental human right.

We are pleased to report that a number of countries – eleven of forty-five – have repealed the discriminatory laws highlighted in Equality Now's 1999 report. Among these countries are CSW members Peru, which eliminated an exemption from punishment for rapists who marry their victims, and Turkey, which eliminated discriminatory laws relating to age of marriage and decision-making within the household. Such reforms set the example of moving from words to action, demonstrating a commitment to the human rights of women and to fulfilling the obligations undertaken in the Beijing Platform for Action and elsewhere. However, the great majority of laws highlighted in Equality Now's 1999 report, including laws in a number of other CSW member countries, remain in force and are included in Equality Now's updated report, *Words and Deeds -- Holding Governments Accountable in the Beijing +10 Review Process* (at www.equalitynow.org).

Equality Now has highlighted *de jure* discrimination with regard to violence against women, personal status, economic status, and marital status. Discrimination goes far deeper than these explicitly discriminatory laws, which represent a small component of the discrimination women face on a daily basis in virtually every country in the world. Discrimination in the impact of facially neutral laws, disparate enforcement of law, denial of equal opportunity in education and employment, exclusion of women from political representation, deprivation of sexual and reproductive rights, and social forces and physical violence that stereotype and subordinate women all constitute fundamental violations of the human right to equality. But laws that explicitly discriminate against women symbolize the open disrespect of governments for this fundamental right.

We hope that the CSW and its individual members will play a leadership role to ensure that governments meet the target date of 2005 established by the Outcome Document for revocation of discriminatory laws.



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Statement submitted by Human Rights Advocates, a non-governmental organization in special consultative status with the Economic and Social Council

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1. This statement addresses one of the greatest gender crimes that continues into the 21st century: the trafficking and sexual exploitation of women and children in the context of armed conflict. This statement focuses on: the need for peace agreements to include provisions for the ongoing protection of women's physical security; accountability for violations of their human rights; and commitment to the development of laws and policies aimed at eradicating trafficking while focusing on the impact of trafficking during and in post-conflict reconstruction. This statement also addresses the unique role men and boys play in the perpetuation of trafficking as well as to the negative impact trafficking has on men and boys, especially on their health, including the proliferation of HIV/AIDS. It is only by addressing the role that men and boys play in the trafficking industry that this crime can be eradicated.

2. The Beijing Platform for Action of 1995 addressed the issue of including gender perspectives in resolutions that pertain to conflicts and foreign occupations. Gender perspectives were also emphasized in Security Council Resolution 1325 adopted on October 31, 2000. The Resolution was established in order to address the unequal and detrimental effects armed conflict has on women and children. The Resolution urged the Secretary General to include female participation into all level of decision-making personnel as well as to incorporate a gender perspective when negotiating and implementing peace agreements as well as into all post conflict peacekeeping operations.¹

3. Pursuant to a request in Resolution 1325, the Secretary General submitted a report on October 6, 2002. The report outlined the different experiences women and children face during armed conflicts, in particular, sexual violence and exploitation. With regards to peacekeeping operations, the report emphasized that "few mandates of peacekeeping missions make explicit reference to women and girls.... None have included a commitment to gender equality."² In addition, peace agreements following conflict often contain impunity or amnesty arrangements that relieve accountability for abuse or trafficking of women during conflict. Thus, although gender mainstreaming has been deemed an important component in ending gender inequality and human rights abuses in general, concrete measures have yet to be implemented.

4. Trafficking is a direct manifestation of deeply ingrained gender inequalities that transcend national borders. Women and children that are trafficked are often regarded as commodities that are bought and sold in order to satisfy male patrons' desires as well as the profit motive of the traffickers. Because of the ever increasing demand for women and children, the human trafficking trade has become the second largest form of profit for organized crime after the drug trade.

5. Some of the major perpetrators of the trafficking industry are individual member countries' own armed forces and U.N. peacekeeping personnel. Within the military structure, it is often deemed not only acceptable, but also appropriate to use women in order to sexually satisfy the almost exclusively male troops. Generally, commanders do nothing to change their troop's practices, often shrugging them off with a "boys will be boys" attitude. That nonchalant attitude makes it especially difficult to address the problems associated with trafficking.

¹ Security Council Resolution 1325, S/RES/1325 (2000).

² Report of the Secretary General on women, peace and security, S/2002/1154.

6. The Secretary General's report of 2002 addressed the correlation between international interventions and prostitution and trafficking. In his report, the Secretary General stressed the need to train and discipline sexual offenders. Most importantly, the report called on each individual troop-contributing State to enhance its own efforts to prevent the sexual exploitation of women.

7. Men in the military must understand the implications of their actions. They are not only buying women and children for sex, but are also helping to perpetuate the trafficking industry and the exploitation of women and children in general. Furthermore, men are themselves damaged by the trafficking industry on various levels. Policies that hold men accountable for their actions as well as educational programs aimed at educating men as to all facets of this industry need to be implemented in order to force men to accept responsibility for their actions.

Military Bases and Soldiers

8. There is a high correlation between war and the trafficking of women and children. Often, military presence in certain countries or regions actually creates or at least, helps to expand, commercial sex industries.

9. The Vietnam War of the late 1960's and early 1970's illustrates a situation where the establishment of military bases catalyzed the development of commercial sex industries. The United States (U.S) military personnel's demand for sex spurred the creation of sex industries outside military bases not only in Vietnam, but also in other countries where U.S. troops were stationed such as Korea, Thailand, the Philippines, and Okinawa. The military's burgeoning demand for sex became so potentially lucrative to countries hosting U.S troops that Thailand actually formally passed the Entertainment Places Act in 1966 in order to increase revenue from U.S. forces and "support the boys."³ By the mid 70's there were 800,000 prostituted Thai women.

10. In 1985, reporters in Honduras discovered prostitution rings located near U.S. military bases. At these bases, U.S army doctors conducted medical examinations in the brothels in order to ensure that American soldiers would have access to sex without jeopardizing their health.⁴

11. Today, almost every U.S. military base in the United States, Germany, and Okinawa has a thriving red light district near it.⁵

12. In Myanmar, military soldiers are known to rape and traffic Burmese women into prostitution in neighboring Thailand. Rape along Myanmar's militarized borders has been reported, where military personnel pursued a relentless campaign against minority ethnic

³ Talleyrand, Isabelle, *Military Prostitution: How the Authorities Worldwide Aid and Abet International Trafficking in Women*, 27 *Syracuse J Int'l L. & Com.* 151 (2000).

⁴ *Id.*

⁵ Mirkinson, Judith. *Red Light, Green Light: The Global Trafficking of Women* (1994).

groups. For example, in January 2003, eight government soldiers reportedly raped an ethnic minority woman during a visit by the International Red Cross officials to the region.⁶

13. Army officers guarding forced labor projects are also alleged to be guilty of sexual misconduct by demanding sexual favors in return for lighter duties or release from conscription.⁷

U.N. Peacekeeping Troops

14. There is also abundant documentation on the use of women and children in prostitution by United Nations personnel in various parts of the world. This evidences a lack of respect for women and children by the very institution meant to protect them.

15. During the United Nations Transitional Authority in Cambodia (UNTAC) mission between 1993 and 1993, 22,000 UNTAC troops were reported to have created a prostitution industry by trafficking Vietnamese women into Cambodia.⁸ During this UNTAC mission it is estimated that prostitution rose from 6,000 to 25,000 and there was an overall increase in child prostitution, sex houses, and Thai style massage parlors. Furthermore, by the end of their two year term in Cambodia, four times as many U.N. soldiers had contracted HIV as were killed by hostilities or accidents.⁹

16. In Mozambique, reports revealed that U.N. peacekeeping soldiers encouraged prostitution by buying sex from underage girls as young as 12 and 14 years old.¹⁰ Furthermore, in the streets of Zagreb, U.N. troops were known to stop local women on the street and ask how much they cost.¹¹

17. In Bosnia and Kosovo NATO and U.N. peacekeeping personnel have been reported to be important clients for traffickers.¹²

Recommendations:

18. Governments must not overlook the fact that military presence continues to perpetuate the demand for the sex trade which helps to propel the trafficking trade. Thus, we ask the Commission on the Status of Women to urge ECOSOC to:

a. Ask that the Secretary General follow up on his 2002 report and pay special consideration to the trafficking issue, including:

⁶ VOA News, *Burmese Soldiers Accused of Raping Ethnic Minority Woman* (2003).

⁷ Burma Project: *Human Rights Abuses Overview* (2003).

⁸ Talleyrand, Isabelle, *Military Prostitution: How the Authorities Worldwide Aid and Abet International Trafficking in Women*, 27 *Syracuse J Int'l L. & Com.* 151 (2000).

⁹ Mackay, Angela, *Peace News. Sex and the peacekeeping soldier: the new U.N. resolution.* (2003).

¹⁰ Talleyrand, Isabelle, *Military Prostitution: How the Authorities Worldwide Aid and Abet International Trafficking in Women*, 27 *Syracuse J Int'l L. & Com.* 151 (2000).

¹¹ *Id.*

¹² Mackay, Angela, *Peace News. Sex and the peacekeeping soldier: the new U.N. resolution* (2003).

- i. The recommendations for effective gender training programs;
 - ii. Redefinition of attitudes regarding gender within the military;
- b. Implement a monitoring and compliance task force in which governments report to a special rapporteur or similar mechanism appointed to specifically deal with trafficking;
- c. Recommend to individual member states and U.N commanders that they hold soldiers accountable for their actions. In order to facilitate this, all military forces must be held to strictly abide by established clear codes of conduct that protect the physical security and ensure freedom of movement specifically of women and children that is crucial to ending trafficking. In addition, leaders must receive training in the appropriate forms of discipline and must be held accountable themselves for failing to discipline their troops. Member states and U.N commanders should be asked to report to the Special Rapporteur on trafficking regarding their progress in this area;
- d. Recommend to member states and the Security Council that:
 - i. Parties to peace accords provide effective mechanisms to ensure the prosecution of violators of the codes of conduct and to refrain from incorporating amnesty or impunity arrangements for perpetrators of trafficking into peace agreements;
 - ii. Include a commitment to adopt and implement standards to eliminate the trafficking of women and children.



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Statement submitted by the Grail, a non-governmental organization in special consultative status with the Economic and Social Council

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The Grail, an international movement of women in 18 countries on 5 continents, prepares women for community leadership through integrated learning environments appropriate for each woman, country and culture. We have had Special Consultative Status with ECOSOC since 1998.

Spirituality, human rights, peace, the environment and economic justice, especially as they affect women, are common values and themes.

In addressing the second theme of the 48th session of the Commission on the Status of Women we are advocating for specific methodologies to enable women to participate knowledgeably and effectively in TWO AREAS OF CONFLICT PREVENTION:

1--BUILDING A CULTURE OF PEACE

2--SYSTEMIC, RATHER THAN PERIPHERAL, INVOLVEMENT IN PREVENTION OF CONFLICT

1) Implementing Resolution E/CN.4/RES/1999/62 TOWARDS a CULTURE of PEACE, requires that nations invest in skills training for women, parents, teachers to:

- a) recognize their own personal and culture-based attitudes toward interpersonal, ethnic, class, and community conflicts and
- b) begin a process of self transformation that demonstrates non violent alternatives to children and is practiced in the resolution of both private and public displays of conflict.

2) The G8 Rome Initiative on Conflict Prevention: Strengthening the Role of Women in Conflict Prevention, Rome, 18-19 July 2001, stresses "the systemic involvement of women in the prevention and resolution of conflicts and in peace building...." This "systemic involvement" requires broadening women's international perspective and political awareness particularly in the following areas:

- a) their nations' policies toward acquiring small arms, larger military equipment and the proliferation of nuclear weapons and
- b) the festering conflicts within their countries based on ethnic, territorial and economic injustices, aggravated by both internal and global forces. Women's education needs to take into account the impact of global dynamics on their local situation.

Women must have 'access to' and 'voice at' appropriate forums, local, national and international, to seek preventive and curative relief, material and legal, in potentially explosive situations.

Strengthening women's capacities to act through systems and in public forums can be accomplished by well-developed "popular education" at the community level as well as through academic higher education, which, though valuable and necessary, is not available to many women.

We urge that educational methodologies to implement women's participation in conflict prevention and resolution be conscientiously provided with the help of non-governmental organizations experienced in the fields of gender, peace and adult education.





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Follow-up to the Fourth World Conference on Women and to the special session of the General Assembly entitled "Women 2000: gender equality, development and peace for the twenty-first century": implementation of strategic objectives and action in the critical areas of concern and further actions and initiatives: the role of men and boys in achieving gender equality

Statement submitted by Women's National Commission, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1995.

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* E/CN.6/2004/1.



The Women's National Commission (WNC) is the official independent advisory body giving views of women to the UK government. The WNC has more than 300 member organisations drawn from women's professional associations, voluntary bodies, political parties, trade unions and religious groups all over the country.

In 2000 when the themes for forthcoming years were being discussed, many felt that men had already played too great a part in the affairs of the world and that this theme had no place in the work of the Commission on the Status of Women. Others believed that only when men and boys become champions of equality and realise that equality is not a "women's issue", will real progress be achieved.

However, over time this theme has become focused on only two areas: HIV/AIDS and the workplace. We believe that equality can only be realised through the active participation of men in all areas.

Of course, men and boys need to be made increasingly aware that it is their role in sexual activity that has made HIV/AIDS a pandemic of tragic proportions. Women the world over often find themselves in vulnerable positions that make it impossible to have any real choice over sexual partners or sexual activity. Men and boys need to be educated to understand that HIV/AIDS cannot be alleviated by having sexual intercourse with a virgin – regardless of age. It is evident that in this area the role of men and boys is vital. It is imperative that they take more responsibility for their actions and participate actively in increasing safe sexual behaviour.

In the workplace, the role of men cannot be overstated, as economic independence for women has been proven to produce greater empowerment. Greater economic independence follows the education of girls. A sound education better prepares and equips girls for employment, and, rightfully instils expectations of a position with both equal status and salary. The significance of gender equality and training from early education must be emphasised, so that boys and girls progress into adult life free from sex-stereotyped attitudes that result in wasted ability, lack of economic and social well-being, and too often, a sense of female inferiority. The aim must be always to create and sustain shared responsibility and genuine equality.

Empowerment for women also improves if more women are given equal opportunity in all fields of endeavour. Their skills and unique contributions can positively contribute to any area of society in which they are involved. Their contribution should not be denied through lack of opportunity, training or support. Such denial hinders the very development of humanity as a whole. Whilst great strides have been made in many countries and in many sectors of employment, it is still the case that even in developed countries women predominate in low level and part-time work, in poorly paid sectors, and in only a limited number of areas of employment such as caring, cleaning and catering.

The role of men in empowering women, changing work patterns, ensuring secondary and tertiary education for girls, supporting women through work based training, encouraging female colleagues and providing support in child care, can make a huge difference in the work place.

Recalling the Mission Statement of the Beijing Platform for Action where it is stated, "Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary fundamental prerequisite for equality, development and peace", the WNC recognises that "...women share common concerns that can be addressed only by working together and in partnership with men towards the common goal of gender equality around the world." Therefore, the role of men and boys should not only be discussed in relation to the workplace and the HIV/AIDS pandemic. Rather, this partnership must be understood and developed in every aspect of society, in the areas of media, the environment, institutional mechanisms, decision-making and power and in education.

Lessons learnt from best practice such as that evidenced by the global campaign for education can be followed in other areas. Male community and faith leaders can play a vital role in leading their communities in an enhanced and more proactive part in championing equality.

Together with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Convention of Rights of the Child, the International Convention on Human Rights, Convention on Trans-national Crime and other international agreements, the Beijing Platform for Action and the Beijing +5 Outcome Document cite praiseworthy principles but what is needed now is the courage and conviction of states parties to realise these noble ideas and transform them into "immediate and concerted action"¹ and embedded processes, in order that they transcend words and become action.

If humanity is to progress, we can no longer ignore the fact that more than half of the world's population is female. To deny the potential contribution of the world's women to every area of activity: to science, industry, agriculture, politics, the arts and so on, is to deny humanity its future. Men cannot achieve the greatness that could be theirs if they continue to deny women their full part in all walks of life. When men and boys become the champion for equality in *every* area, not only will they stop preventing women and girls from having their full human rights, they will find that their own potentialities will also be revealed as they become partners in a world where all peoples, regardless of gender, participate fully and freely on the world's stage and all humankind will enjoy new vistas of prosperity and peace.

As long as men refuse the opportunities repeatedly offered to engage women in making decisions at all levels, equality and equity will not be achieved.

We therefore recommend that men are trained alongside women in gender equality; that they teach gender equality, reproductive health education, and the peaceful resolution of domestic conflict, to boys; that men and boys are educated worldwide to abandon violence against women, which is one of the key and hidden causes of women's continuing inequality; and, crucially, that men working for the UN are trained to implement the UN's commitments on gender equality, particularly Security Council Resolution 1325.

¹ Beijing Platform for Action Mission Statement paragraph 4.



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Follow-up to the Fourth World Conference on Women and to the special session of the General Assembly entitled "Women 2000: gender equality, development and peace for the twenty-first century": implementation of strategic objectives and action in the critical areas of concern and further actions and initiatives: women's equal participation in conflict prevention, management and conflict resolution and in post-conflict peace-building

Statement submitted by the Women's National Commission, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

* * *

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The Women's National Commission (WNC) is the official independent advisory body giving views of women to the UK government. The WNC has more than 300 member organisations drawn from women's professional associations, voluntary bodies, political parties, trade unions and religious groups all over the country.

In a world where armed conflict is escalating, it is acknowledged by all those involved in global governance that the role of women in peace, conflict and post-conflict is vital.

Women are now recognised as: key in identifying signals of impending conflict; the major victims of the disaster of warfare; the glue that holds together societies being torn apart by conflict; the survivors who build again their villages, towns and lives of their families through force of will and working together. Yet they are rarely seen when decisions are being made. Having destroyed the infrastructure of countries and emotionally and physically abused children through the increasing use of child soldiers, it is often the same men who wrought the havoc, who can be found at the peace table.

The 300 organisations that are partners of the Women's National Commission call upon the member states to implement all aspects of Security Council Resolution 1325. Although the UN has achieved a great deal to ensure that women play a larger part within its structures, there are still not enough women in senior positions such as Special Envoys, Commissioners and in decision making roles at every level. Women's experience needs to be an integral part of all decisions in preventing conflicts, resolving them and peace building. Peacekeeping forces do not have a high representation of women either as members or as advisers. The gender sensitising training of peacekeeping forces has not progressed sufficiently nor has there been adequate publication of monitoring or evaluation. The examples of abuse by peacekeeping forces are a betrayal of those people whom they were expected to protect and of the authority and good will of the United Nations. Measures must be brought into force which will ensure that training of peacekeeping forces is improved and abuses are punished. Immunity from prosecution is not an option. All states must accept the overarching authority of the International Criminal Court.

Women have kept families and communities together in times of trial and difficulty. After an ordeal, they are integral to rebuilding anew lives shattered by the devastation of conflict. In recent times, these conflicts have become more barbarous. To build, overcoming hopelessness and bitterness, requires what many may have termed in the past "super-human" strength. Yet we see, almost as common practice, women working together across barriers building bridges of friendship and recreating the trust that is essential for harmonious living. These endeavours have resulted in a huge diversity of projects providing guidance, help, support and practical help in every place where there was once conflict.

Why is it then that this strength is not used to its full capacity? Is it not time that those in positions of power dedicate themselves to ensuring that women are always included and encouraged to participate actively at the time of negotiations while peace is being made, and thereafter when the country is being rebuilt. The qualities that women bring to post-conflict reconciliation and reconstruction are qualities absolutely essential to lasting peace.

The Beijing Platform For Action states in sections 142 through to 149 numerous objectives and actions for governments and the international community, but little real progress has been achieved. Signing UN SCR 1325 was a crucial step in the right direction. But the time for hyperbole and declamation is long since passed and the peoples of the world are now calling for the actions agreed to in 1995 and subsequently in 2000 to be turned into reality. Years go by and not much is achieved. Recalling the Mission Statement in the Platform For Action paragraph 4, "The Platform for Action requires immediate and concerted action by all to create a just and humane world based on human rights and fundamental freedoms", of 9 years ago, the WNC recognises the lost years are measured not only in human suffering at an individual level but in the loss of progress suffered by all humanity.

In today's world we have generations whose stolen childhoods cannot be returned and for whom using guns to kill in the front line was a nightmare not a game. If we wish to experience a world where such experiences are only a memory kept alive in museums of past horror, there is no choice but to ensure comprehensive implementation of UN SCR 1325.

We call on all member states and the UN to ensure that the commitments in UN SRC 1325 are included in training for all UN staff and peacekeeping forces; that a gender expert with specified resources is deployed in every peacekeeping operation to oversee implementation of UN SCR 1325; and that all member states involved in conflict resolution ensure equal representation of women in peacemaking negotiations and post conflict governance.



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Statement submitted by Focus on the Family, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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The foundation for equality between men and women, and the basis of our duty to respect and honor one another, is the reality that men and women are *equally created in God's image*. The Creator designed us differently, but so that our inherent differences would be *complementary*. The inescapable realities born out in the social research of the past four decades are that men need women and women need men; that marriage and family are irreplaceable institutions; and that men, women and children achieve the greatest happiness, health and well-being in stable, intact families.

Every week at Focus on the Family, 10,000 people call, write or e-mail us with personal issues related to marriage, family, children and adolescents, parenting, infidelity, divorce, pornography, domestic violence, child abuse, sexual abuse, identity and self-esteem, homosexuality, alcoholism and various addictions. During the past 27 years, we have found that when men respect women, husbands love their wives, wives respect their husbands, children honor their parents, and boys respect girls, most of these issues, including issues related to identity, gender and rights, can be resolved.

Men and Boys Should Respect the Inherent Equality of Women and Girls

Because women are created equally in God's image, men should always in all circumstances be respectful toward women, especially their own wives and daughters.

Likewise, boys and young men should always be respectful toward girls and young women. This includes matters of sexuality. One of the greatest ways a young man can demonstrate respect toward a young woman is to not ask or demand to have sexual relations with her, but to wait until they have publicly committed themselves to one another in a covenant of marriage.

Inherent Equality is Compatible with Diversity of Roles

While men and women are created equally in God's image, both nature and volumes of scientific and social research inform us that male and female are inherently different. For females, the connection between the right and left brain hemispheres is qualitatively different than the connection in male's brains. One result of this is the discrepant verbal abilities between males and females. Consequently, if a husband recognizes and respects the unique differences between him and his wife and daughters, and listens to and seeks to understand them, he will honor them, build their self-esteem and deepen their relational bonds.

Women complete men; men complete women. This completion and complementarity is rooted in their differences. Men cannot complete other men, nor do women complete other women.

Our experience has taught us that many of the social problems we deal with today are because of men who have failed to be loving, servant leaders to their wives and children; men who have abused, neglected or abandoned their wives or children; or confusion about our identities as male and female, and how we were designed to complement one another.

Stable Marriages Benefit Men and Women

Monogamous marriage is the great domestic and social equalizer. Historian Gail Collins explained in her book, *AMERICA'S WOMEN*, that one of the most important social roles women play in history is "getting men to behave" by channeling their passions and work behaviors in socially productive ways.¹

Marriage has served the following purposes in all known human civilizations:

- Marriage regulates sexuality, keeping it confined to committed, loving relationships.
- Marriage domesticates men, channeling their sexual and masculine energy in building family and community.
- Marriage protects woman from exploitation by men.

Abundant published research on how family breakdown affects people is convincing many scholars that marriage has had a much greater and more positive impact on women and men than many had assumed. Sociologist Linda Waite and researcher Maggie Gallagher explain, "The evidence from four decades of research is surprisingly clear: a good marriage is both men's and women's best bet for living a long and healthy life."²

Men and women who are in their first marriages, on average, enjoy significantly higher levels of physical and mental health than their peers in any other relational category.

Dr. Robert Coombs of UCLA reviewed more than 130 empirical studies published in the 20th century on how marriage impacts well-being, finding "an intimate link between marital status and personal well-being."³

Published studies show that marriage usually provides rich benefits for husbands and wives:

- Increased levels of general happiness and contentedness
- Decreased depression
- Decreased alcoholism and other substance abuse⁴
- Increased lifespan⁵
- Increase in all measures of physical and mental health⁶

¹ Gail Collins, *America's Women: 400 Years of Dolls, Drudges, Helpmates and Heroines*, (New York: William Morrow, 2003), pp 3-14; 316-324.

² Linda J. Waite and Maggie Gallagher, *The Case for Marriage: Why Married People are Happier, Healthier, and Better Off Financially*, (New York Doubleday, 2000), p. 64.

³ Robert Coombs, "Marital Status and Personal Well-Being: A Literature Review," *Family Relations* 40 (1991) 97-102.

⁴ Coombs, 1991, p. 97.

⁵ I.M. Joung, et al., "Differences in Self-Reported Morbidity by Marital Status and by Living Arrangement," *International Journal of Epidemiology* 23 (1994): 91-97; Linda J. Waite, "Does Marriage Matter?" Presidential Address to the American Population Association of America, April 8, 1995; Linda Waite, "Does Marriage Matter?" *Demography* 32 (1995): 483-507.

⁶ David Williams, et al., "Marital Status and Psychiatric Disorders Among Blacks and Whites," *Journal of Health and Social Behavior* 33 (1992): 140-157.

- Decreased life stress

Additional research shows that marriage:

- Provides the highest levels of sexual pleasure and fulfillment for men and women⁷
- Protects against feelings of loneliness⁸
- Protects women from sexual, domestic and general violence⁹
- Enhances a parent's ability to parent¹⁰
- Helps create better, more reliable employees¹¹
- Increases individual earnings and savings.¹²

Marriage is beneficial for men, women and children because it brings men and women together into a lifelong, committed, cooperative relationship.

Importance of the Intact Marriage and Family to Children & Child Development

Research over the last 100 years consistently shows us that marriage provides a treasure chest of good things for adults, children and society. That is why it serves as the foundation of family in all civilizations, and is the best way to ensure that children grow up with a mother and a father.

Published studies show that a stable marriage and family provide rich benefits for children:

- Increase in all levels of intellectual and educational development¹³
- Increased sympathy and consideration of others
- Decreased need to visit doctors for physical and emotional problems
- Decreased incidents of idleness (being out of school and not working)

⁷ Robert T. Michael, *et al.*, *Sex in America: A Definitive Survey*, (Boston: Little, Brown, and Company, 1994), p. 124-129; Edward O. Laumann, *et al.*, *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago: University of Chicago Press, 1994), p. 364, table 10.5; Andrew Greeley, *Faithful Attraction: Discovering Intimacy, Love and Fidelity in American Marriage*, (New York: Tom Doherty Association, 1991), see chapter 6.

⁸ Randy Page and Galen Cole, "Demographic Predictors of Self-Reported Loneliness in Adults," *Psychological Reports* 68 (1991): 939-945.

⁹ Jan Stets, "Cohabiting and Marital Aggression: The Role of Social Isolation," *Journal of Marriage and the Family* 53 (1991): 669-680; Criminal Victimization in the United States, 1992," U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, (March 1994), p. 31, NCJ-145125.

¹⁰ Ronald Angel and Jacqueline Angel, *Painful Inheritance: Health and the New Generation of Fatherless Families* (Madison: The University of Wisconsin Press, 1993), pp. 139, 148.

¹¹ Janet Wilmoth and Gregor Koso, "Does Marital History Matter? Marital Status and Wealth Outcomes Among Pre-retirement Adults," *Journal of Marriage and Family*, 64 (2002): 743-754.

¹² Waite, 1995, p. 483-507. Waite & Gallagher, 2000, see ch. 8; Wilmoth & Koso, 2002, p. 743-754.

¹³ Sara McLanahan and Gary Sandefur, *Growing Up with a Single Parent: What Hurts, What Helps*, (Cambridge: Harvard University Press, 1994), p. 19; Deborah Dawson, "Family Structure and Children's Health and Well-Being: Data from the 1988 National Health Interview Survey on Child Health," *Journal of Marriage and the Family* 53 (1991): 573-584.

- Decrease in violence, and being in trouble at school or with the law¹⁴
- Decreased participation in drugs¹⁵
- Decreased likelihood of premarital sexual activity and child-bearing¹⁶
- Decreased danger of physical and sexual abuse¹⁷
- Decreased likelihood of living in poverty¹⁸

All things being equal, children with married parents consistently do better in every measure of well-being than their peers in any other type of family arrangement. And being a member of an intact nuclear family is a stronger indicator of well-being than the race, economic or educational status of parents or the neighborhood in which these children grow up.

Importance of Father Love and Mother Love to Boys and Girls

An analysis of more than 100 studies on parent-child relationships found that having a loving and nurturing father was *as important* for a child's happiness, well-being, and social and academic success *as having a loving and nurturing mother*.¹⁹

Children need mothers and fathers because:

- Mothers and fathers parent differently
- Mothers and fathers play differently
- Fathers push limits; mothers stress safety
- Mothers and fathers communicate differently
- Mothers and fathers discipline differently
- Mothers and fathers help children prepare for life and the world differently
- Mothers and fathers provide a look at the world of women and men
- Fathers teach respect for women
- Fathers stimulate development of *large* motor skill
- Mothers stimulate development of *fine* motor skills.

¹⁴ Michael Gottfredson and Travis Hirschi, *A General Theory of Crime* (Stanford: Stanford University Press, 1990), p. 103; Elaine Kamarck and William Galston, "Putting Children First: A Progressive Family Policy for the 1990s," whitepaper from the Progressive Policy Institute (September 27, 1990), pp. 14-15.

¹⁵ Substance Abuse and Mental Health Services Administration, *The Relationship Between Family Structure and Adolescent Substance Use*, Rockville, MD: National Clearinghouse for Alcohol and Drug Information, 1996.

¹⁶ Dawn Upchurch, et al., "Neighborhood and Family Contexts of Adolescent Sexual Activity," *Journal of Marriage and the Family*, 61 (1999): 920-930.

¹⁷ Michael Stiffman, et al., "Household Composition and Risk of Fatal Child Maltreatment," *Pediatrics*, 109 (2002), 615-621; Michael Gordon, "The Family Environment of Sexual Abuse: A Comparison of Natal and Stepfather Abuse," *Child Abuse and Neglect*, 13 (1985): 121-130.

¹⁸ David Ellwood, *Poor Support: Poverty in the American Family* (New York: Basic Books, 1988), p. 46.

¹⁹ Ronald P. Rohner and Robert A. Veneziano, "The Importance of Father Love: History and Contemporary Evidence," *Review of General Psychology* 5.4 (2001): 382-405.

Unique Contributions of Fathers in the Healthy Development of Boys and Girls

In 1999, the *Journal of Marriage and the Family* published a report summarizing the previous 20 years of research on how fathers contribute to child development. The authors discovered that 82 percent of the studies found "significant associations between positive father involvement and offspring well-being."²⁰ Here is what a caring, involved father can do for his boys and girls:

- Build security, confidence, attachment and problem-solving skills²¹
- Increase school readiness, self-control and understanding of appropriate behavior²²
- Help develop stronger cognitive, motor and verbal skills²³
- Help make wise life choices²⁴
- Help curb violence in boys by teaching them appropriate social behavior and curbing anti-social aggression²⁵
- Help develop empathy and compassion.²⁶

Leading child psychologist Michael E. Lamb reminds us that fathers have become the "forgotten contributors to child development."²⁷

²⁰ Paul R. Amato and Fernando Rivera, "Paternal Involvement and Children's Behavior Problems," *Journal of Marriage and the Family* 61 (1999): 375-384.

²¹ Kyle D. Pruett, *Fatherhood: Why Father Care is as Essential as Mother Care for Your Child*, (New York: The Free Press, 2000), pp. 41-42.

²² Henry B. Biller, *Father and Families: Paternal Factors in Child Development* (Westport, CT: Auburn House, 1993); Paul R. Amato, *Children in Australian Families: The Growth of Competence*, (New York: Prentice Hall, 1987); Pruett, 2000, p. 52.

²³ Ellen Bing, "The Effect of Child-Rearing Practices on the Development of Differential Cognitive Abilities," *Child Development* 34 (1963): 631-648; Norma Radin, "Father-Child Interaction and the Intellectual Functioning of Four-Year-Old Boys," *Developmental Psychology* 6 (1972): 353-361; Ross Parke, *Fatherhood*, (Cambridge, MA: Harvard University Press, 1996); Henry B. Biller, "The Father and Personality Development: Paternal Deprivation and Sex-Role Development," in Michael E. Lamb, ed., *The Role of the Father in Child Development*, (New York: Wiley & Sons, 1981), p. 104.

²⁴ Frank Furstenberg and Kathleen Harris, "When and Why Fathers Matter: Impacts of Father Involvement on Children of Adolescent Mothers," in *Young Unwed Fathers: Changing Roles and Emerging Policies*, R. Lerman and T. Ooms, eds. (Philadelphia: Temple University Press, 1993).

²⁵ Forensic Psychologist Shawn Johnston, quoted in *The Pittsburgh Tribune Review*, March 29, 1998, from Wade and Sylvester, 2002, p. 106; Anne Hill and June O'Neil, *Underclass Behaviors in the United States: Measures and Analysis of Determinants*, (New York: City University of New York, 1993).

²⁶ Robert R. Sears, et al., *Patterns of Childrearing* (Evanston, IL: Row Peterson, 1957); Pruett, 2000, p. 48; Richard Koestner, et al., "The Family Origins of Empathic Concern: A Twenty-Six Year Longitudinal Study," *Journal of Personality and Social Psychology* 58 (1990): 709-717.

²⁷ Ronald P. Rohner and Robert A. Veneziano, "The Importance of Father Love: History and Contemporary Evidence," *Review of General Psychology* 5.4 (2001): 382-405.

Conclusion

The best way men can contribute to the well-being of women and girls is to love, respect, be faithful to, build the self-esteem of, and be involved in the lives of their wives and daughters, and to teach their sons and others to do the same.



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Statement submitted by National Alliance of Women's Organizations, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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Women have been ignored and marginalized throughout history. It is only recently, and with the help of CEDAW, the UN's international series of conferences, *Equality, Development and Peace*, resulting in the Beijing Platform for Action and the Outcome Document of the Special Meeting in 2000 of the General Assembly, CSW, women's NGOs and some governments that gender mainstreaming has become a central and widely accepted concept. The UN has repeatedly agreed that it will mainstream gender into all its own functioning and demand its application in its programmes. Sadly, women are still largely absent from decision-making in relation especially to war and peace and gender mainstreaming remains an ideal and not standard practice.

War and conflict internationally and internally is decided by and carried out by men while women suffer disproportionately from the consequences. For the most part women are left out of the decision making involving conflict prevention, alternatives to war, conflict management, conflict resolution and peace building. We do not have to look far to see examples where women have been marginalized: Rwanda, Afghanistan and Iraq come to mind.

Men in power, who also have the capacity to act in a supportive role to women, often hide behind the excuse of cultural sensitivity to hide the failure to consult and include women in a meaningful way. This is a mask for the avoidance of women's access to their human rights.

In the year 2000, the Security Council with resolution 1325 finally and unanimously recognized that in this vital area women have an important role to play. However, there has been poor implementation on the ground.

NAWO's membership of over 100 women's organizations headquartered in England is unanimously committed to the furtherance of gender mainstreaming through application of tools developed in many parts of the world to policy-making and implementation and through education and awareness. Our member organizations and individuals look to using all available methodologies to promote this goal, not only at home but also throughout the world.

We are a partner organization to the Women's National Commission, the advisory body to government in the UK on women, and a member of the European Women's Lobby. We use these platforms to lobby our government and to lobby internationally for equality of women and men. This includes all aspects on women's empowerment and the important participation of women in peace keeping and decision making.

It is only recently with the ICC that the particular acts demonstrating the vulnerability of women in places of war and conflict have been formally recognized as crimes. Rape is no longer viewed as an acceptable consequence of war. But it is only through the participation of women in peacemaking, and protection in their role as vital witnesses in post-conflict war crimes tribunals, that other women will feel safe enough to confront their oppressors. It is only women who will recognize and identify the oppressors as well as the most vulnerable victims, those who have lost their husbands and fathers and those who have been brutalized in the name of who knows what.

Resolution 1325 is filled with fine words and aspirations that could and should lead to the equal participation of women in all areas of decision making. It is only through a serious and thorough application of gender mainstreaming that women will become normally accepted and equal partners in all processes and the dignity of humanity will progress.



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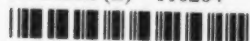
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Statement submitted by Franciscans International, a non-governmental organization in general consultative status with the Economic and Social Council, and Sisters of Mercy, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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Examination of the Beijing Platform for Action and the Millennium Development Goals demonstrates that gender inequality is seen as one of the major blocks to achieving a developed society. Similarly, the health crisis of the HIV/AIDS pandemic is acknowledged as another such barrier. In our view, these two obstacles have a close relationship and without the full participation of men and boys, no such substantial progress will be made in overcoming either gender inequality or the HIV/AIDS pandemic. Men and boys must be involved in all levels of this effort from governments and civil society to media and the private sector. However, governments do need to lead the way to protect their citizens from a virus that does not respect culture, religion, or tradition but does discriminate on the basis of gender. This statement stresses the role of men and boys in AIDS prevention and also their responsibility in reducing the stigma associated with HIV/AIDS and providing care for people living with HIV/AIDS.

Article 14 of the Declaration of Commitment on HIV/AIDS states that "gender equality and the empowerment of women are fundamental elements in the reduction of the vulnerability of women and girls to HIV/AIDS."

Few international issues relate more directly to gender inequality than the AIDS epidemic. Not only are women 2 to 4 times more physiologically susceptible than men to infection during sexual intercourse, but women frequently do not have the power to negotiate safe sex or refuse unwanted sex. These factors, along with ignorance and youth, are primary reasons why among those aged 15-24 in Africa, women were found to be two and a half times as likely to be infected as their male counterparts.

Gender norms which encourage men and boys to engage in risky, early, or aggressive sexual behavior unfairly discriminate against women and require change. High levels of violence against women also indicate discriminatory norms and further contribute to higher risks of HIV infection for women. These gender norms, directly related to social and cultural patterns

of male dominance, can be changed by increasing awareness of gender discrepancies through educational programs, the creation of alternative rituals and customs, and urging men to take responsibility for their actions. Because of the many factors making women more vulnerable than men to infection, it is especially important to address the gender dimensions of the epidemic. The UNAIDS Progress Report on the Global Response to HIV/AIDS also notes this to be of particular concern. While the biological risk factors of HIV infection among women cannot be reduced, social risk factors can and should be.

The Beijing Platform for Action, in speaking of gender equality, explicitly states that it will only be accomplished if men and boys are actively involved and encouraged in all efforts (para 58). Men in positions of power are sometimes unwilling to be responsible and accountable for the obligations that come with that power. At times men refuse to be responsible for their sexual behavior and put women at risk for HIV infection with their seemingly "masculine" behavior. They are also thought to be immalleable in their conceptions of gender and masculinity. However, programs such as Engender Health's *Men as Partners Programme* in South Africa and Mongol Vision's *HIV/AIDS Project* with the military in Mongolia show that men can be open to changing their attitudes on gender and that men's behavior need not be either fixed or resistant to change.

Through these programs like these, men are made aware of the adverse consequences of their dominance over women and come to understand the relationship of gender inequality and HIV/AIDS. At the same time, men are being informed as to how their social behavior can make women and girls less vulnerable to HIV infection. More projects like these need to be funded and promoted. Men have successfully challenged traditional gender roles and understand they also have much to gain from gender equality.

In order to reduce gender inequality, one needs to determine where power imbalances occur between genders. Governments have already agreed to take steps to ensure that laws and cultural practices promote gender equality. Article 5 of the Convention on the Elimination of

All Forms of Discrimination against Women requires states to take appropriate measures to modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped images of men and women." Additionally, UNAIDS has urged countries to ensure that the Declaration of Commitment on HIV/AIDS targets are reached by assessing and addressing the laws, policies, and practices that increase the vulnerability of women and girls. Article 47 of the Declaration of Commitment on HIV/AIDS states that governments must "challenge gender stereotypes and attitudes, and gender inequalities in relation to HIV/AIDS, encouraging the active involvement of men and boys."

Governments must change policies and laws that promote gender inequality if they seek to wish to stop the spread of HIV/AIDS. There is also a need for a comprehensive analysis of cultural norms that might increase the risk of HIV infection among women, and the formulation of an all-encompassing response on both individual and societal levels.

We believe that cultural norms must be redefined and policies created that promote responsibility for women and individual responsibility. As culture propagates socially acceptable norms, policy further legitimizes those norms, a cultural and political transformation is needed wherever masculinity is equated with dominance and oppression. Other traditionally masculine norms such as aggression, sexual entitlement, lack of responsibility, and sexual recklessness need to be confronted, questioned and replaced. Numerous studies have challenged these conceptions of masculinity and come up with suggestions for a more gender equitable society. To create a world where gender equality is the norm, we see a need on the societal level for

- Recognition that discrimination and stigma exist, preventing people from receiving testing, treatment, or sufficient knowledge of prevention;
- Openness to discussions regarding sexuality and gender equality;
- Alternative conceptions of masculinity;

- A true man cares for his family and takes responsibility for his actions,
- Strength and self-reliance are expressed within a marriage through respect and equality rather than through violence and domination,
- Fathers take responsibility for their children, in particular ensuring that their daughters receive education, health care and protection;
- New traditions and rituals for purification and the affirmation of social bonds. Families and societies should
 - Replace rituals such as widow inheritance, female genital cutting, early sexuality, sexual initiation, and having sex with a virgin to cure HIV/AIDS with ones that achieve socially desirable goals without harming either party,
 - Recognize that sexual practices that increase the likelihood of HIV transmission, such as dry sex, must be re-evaluated,
 - Reclaim progressive traditional features, values, and practices that promote gender equality;
 - A proper approach to the socialization and realities of men which include:
 - Socialization at an early age by targeting boys with messages of gender equality,
 - Accurate and reliable information on sexual and reproductive health. Men and boys can NOT simply be assumed to have learned proper risk-reducing techniques from their peers or already have full knowledge of the subject;
 - Effective comprehensive policies and programs. This requires:
 - Involving role models such as athletes, musicians, politicians, and community leaders in public conversations about gender and HIV/AIDS,
 - Targeting entire communities with grass roots efforts, not just high risk groups, by involving workplaces, faith-based groups, community-based organizations, and the private sector so that men treat women with equality in all their various roles,
 - Reaffirming a commitment to gender inclusive participatory approaches to development and research rather than the top down approach,
 - Supporting economic development so that women are less vulnerable to trafficking and prostitution which are closely linked to the transmission of HIV/AIDS.

- Replacing language that stigmatizes people living with HIV/AIDS;
- Harmony between work and family responsibilities for men and women;
- Raising violence as an issue in sexual and reproductive health curriculum;
- Reducing physical violence and the threat of domestic violence.

Individually, men and boys need to

- Acknowledge that gender is a human issue, not a women's issue;
- Promote and practice safe and healthy behaviors;
- Practice open communication regarding sexuality and reproductive health to build equal and safe partnerships;
- Be role models for their families and society by advocating respect for women and practices that protect partners;
- Not preclude themselves from receiving proper HIV prevention information because of traditionally masculine ideals of strength and self-reliance;
- Actively involve themselves in child-rearing and reproductive health decisions within their families;
- Be involved in HIV/AIDS programs that
 - Include prevention and capacity building programs,
 - Prevent HIV transmission in pregnant women, mothers, and children,
 - Support and care for people living with AIDS,
 - Reduce the stigma of those living with HIV/AIDS;
- Ensure that female family members receive an education equal to male family members;
- Promote an end to female stereotyping which depicts women as submissive, non-rational and passive;
- Work to end violence against women by seriously responding to reports of rape and sexual abuse;
- Work towards peaceful solutions to conflict, as AIDS spreads quicker in areas of war and political unrest.

While promoting the role of men and boys in HIV/AIDS prevention and care, it is important that programs do not reinforce power imbalances by giving men complete control over resources and decision-making, especially in the area of reproductive health. Involving men and boys in areas that have traditionally been within the control of women should not reduce the power of women but instead create a more equitable divide of social responsibilities.

With a strong commitment, men can promote gender equality and halt the spread of HIV/AIDS, properly care for people living with HIV/AIDS, and reduce the stigma associated with AIDS. Real change will only happen, however, when men change their attitudes and sexual behavior. This must occur with a reevaluation of cultural norms, followed by a concerted effort to socialize according to the new norms, since individual efforts are unlikely to make a sufficient impact due to the especially restrictive social norms that surround sexuality and gender roles.



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Follow-up to the Fourth World Conference on Women and to the special session of the General Assembly entitled "Women 2000: gender equality, development and peace for the twenty-first century": implementation of strategic objectives and action in the critical areas of concern and further actions and initiatives: the role of men and boys in achieving gender equality

Statement submitted by International Council of Women, International Federation of Settlements and Neighbourhood Centres, Soroptimist International and Zonta International, non-governmental organizations in general consultative status with the Economic and Social Council; All India Women's Conference, All India Women's Education Fund Association, Baha'i International Community, Federation of American Women's Clubs Overseas, Femmes Afrique Solidarité, General Arab Women Federation, Inter-African Committee on Traditional Practices Affecting the Health of Women and Children, International Council of Jewish Women, International Federation of University Women, Pan Pacific and South East Asia Women's Association International, Pathways to Peace, Socialist International Women, Women's International League for Peace and Freedom, Women's International Zionist Organization, Women's World Summit Foundation, World Federation of Methodist and Uniting Church Women, World Movement of Mothers, World Organization Against Torture, World Union of Catholic Women's Organizations and World YWCA, non-governmental organizations in special consultative status with the Economic and Social Council; and International Association of Gerontology, International Council of Nurses, International Association for Counseling/IRTAC and International Inner Wheel, non-governmental organizations on the Roster

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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* E/CN.6/2004/1.



The Charter of the United Nations was the first international instrument to recognize women's rights with men, i.e. gender equality, and has created the impulse in providing a legal codification of these rights in national laws and policies. A decade ago in 1993, the World Conference on Human Rights in Vienna provided the solid basis that clearly acknowledged women's rights are human rights and the Conference emphasized the need for governments and the United Nations to make it their priority to ensure full and equal participation of women in political, civil, economic, social and cultural life at national, regional and international levels and the elimination of all forms of discrimination on grounds of sex. It also underscored the fundamental importance of integrating full participation of women in the development process, which was a reiteration of the Rio Declaration under Agenda 21 Chapter 24.

Attention to gender equality and women's rights to sustainable economic and social development are contained in all recent world conferences and summits, in particular the Beijing Declaration and Platform for Action adopted at the Fourth World Conference of Women in 1995. This has become the blueprint of a framework for translating the provisions and positive forces of human rights law for women into concrete actions. Within this framework is stipulated in Paragraph 25 (to) "Encourage men to participate fully in all actions towards equality." This should be considered in the light of Paragraph 1 which emphasized the principle of shared power and responsibility between women and men at home, in the workplace and in the wider national and international communities.

To further clarify these concepts and principles, ECOSOC adopted agreed conclusions in 1997 to promote a coordinated and coherent policy of gender mainstreaming and addressed specific recommendations. It also decided in 2001 to include a regular review of how gender mainstreaming is being implemented.

We have purposely introduced this statement with the above background to show that we have in our hands international instruments, norms, guidelines and processes for fully implementing and fulfilling the goals of gender equality. Why then is it that we are far from achieving this, notably in economic, social and cultural rights.

Allow us to give some indications and observations, to be followed by specific recommendations:

First, a gender perspective is not so much about targeting attention on women as it is to the structures and processes within different sectors which are critical in highlighting imbalances. It is in this context that one can identify the gaps and discriminatory practices which have caused differing rates and levels of socio-economic impact to women and men. For example, eradication of poverty will remain rhetoric if the present consultation process on perceptions, priorities and needs continue to exclude or negatively affect women.

Secondly, issues of representation and access to decision-making and to control over resources continue to be dominated by men because institutions and national legislations do not address or inadequately address these imbalances. Our lives continue to be controlled principally by the male paradigm of vertical pyramid of hierarchical power.

Thirdly, culture and religion are entrenched in behavioural patterns and mental attitudes, which are exacerbated by stereotyping the economic and social roles of women and men, and creating a vicious cycle of discriminatory practices favouring male domination. One such practice is the deprivation of women's rights to land, property and inheritance. Such deprivation of rights to assets are added obstacles to their rights to access credit and other rights to development such as education and training and in turn, creates for them a situation of dependency or unsustainable economic, social and cultural autonomy.

Fourthly, macro economic policies are purported to be gender neutral but are in fact generally gender blind. Current policies are actually reinforcing the exclusion of women in economic development. The non-recognition and undervaluing of household work and other domestic and agricultural work create an unfavourable bias towards women in employment because they are first to suffer precarity, unemployment and opportunistic retrenchment practices, such as in the civil aviation industry after the 11 September 2001 disaster. The non-valuation of women's work has also had negative consequences to the income women earn which range between 20% to 40% below men's income worldwide. These factors are being exacerbated by women's increasing activity in the informal economy which has led to the feminisation of poverty. Should not the reproductive role and double burden of women be taken into macro economic policies instead of simply relegating their contribution at micro level?

Fifthly, balancing work and family life has been the biggest challenge to women in terms of inequalities and forms of discrimination against them. This is based on the perception that women are unable to achieve an adequate and equal performance at work due to their primary commitment to their family and domestic life. This stereotype concept is today obsolete for women are participating longer in economic activities and they represent over 40% of the global labour force according to ILO. They continue to work even after childbearing age to contribute to family income or as sole breadwinners in single headed households or simply as their right to personal development.

We suggest that the Commission on the Status of Women could contribute to challenging and shifting the role of men and boys towards advancing women's economic, social and cultural rights and promoting gender equality through a better understanding and assessment of gender roles and related structural inequalities such as:

1. The roles associated with being male or female in public and private life and the responsibilities assigned to them;

2. The valuation of activities undertaken, i.e. emanating from the socialization processes brought about by the traditional division of labour of income generated outside the household by men and the unpaid work within the household by women;
3. The access to and control over resources and decision-making opportunities;
4. The changing patterns of production and reproduction and their demographic and socio-economic repercussions;
5. The stereotyping of unequal power relations and expectations;
6. The digital divide that exacerbates the gender divide because of language, educational and skills deficits and asymmetric economic power.

We specifically recommend that men's roles should be to:

1. adopt another model that would enhance the quality of their lives through a partnership that would take female lateral system of thinking, doing and caring simultaneously as an added value. This would entail their active involvement in harmonizing and reconciling work and family responsibilities on a shared basis;
2. share the responsibilities of care giving to relieve the disproportionate burden which affects women's ability to access and retain work and girls being forced to drop out of school;
3. increase attention to the role of men in preventing HIV infection among women and girls, especially given the asymmetric power relations and women's subordination and vulnerability to discrimination;
4. challenge the traditional division of labour and stereotypical images and expectations of men as breadwinners or heads of household and fulltime employment;
5. encourage to accept and learn from women's organizational and negotiating skills and acknowledge women's capacity to manage budgets;
6. promote men's parenting role which would give women and girls equal time and opportunity to have a choice of home work or income-generating activities;
7. dismantle the system of the traditional notion of the division of labour and provide an enabling environment for equal opportunity, choice and access of women to personal and sustainable development;

8. work together towards gender equality through policy measures and other actions aimed at overcoming inequalities in rights to land ownership, access to property and inheritance rights;

9. discourage adherence to ideas of inferiority or superiority between sexes brought about by peer pressures, socialization processes and belief systems which are perpetuated by stereotyping roles that exacerbate inequalities.

Finally, Chairperson, we wish to end with the notion that gender equality could never be achieved unless men change their mental attitudes and behaviours of power over women and unless women change their apologetic attitudes and reproof towards themselves.



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Statement submitted by Canadian Voice of Women for Peace, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

* * *

* E/CN.6/2004/1.



Toward Delegitimizing War

"You must do the thing you think you can not do." (Eleanor Roosevelt) It is an outrage that the 20th century saw more people killed in wars than all previously recorded time had. An outrage that now the vast majority of those killed in war are civilians, indeed, women and children. An outrage that the crises of Earth — air, water, lands, forests — the poverty gap, the AIDS pandemic cry out to be addressed, but resources pour instead into war and militarism. And the ever-increasing lethality of weapons in this century is such that women and children and other living things cannot afford war any more.

War must be rejected as a legitimate instrument to resolve disputes. The global community is increasingly concerned about the escalation of use of force and about the legitimization of war. Not only was a high percentage of civil society opposed to the latest US led invasion of Iraq, but also the vast majority of member states of the UN General Assembly.

What makes this voice unique is that it reflects a larger, far more fundamental concern than the apparent illegality of this specific military intervention. The multiplicity of demonstrators across ethnic and country borders, opposition from member states, and the surge in peace activism since last fall, in fact, represent a general opposition to resort to the means of war for solving interstate conflict. When the anti-war concerns of the international community were ignored, the sentiment that under no circumstances should war be legal crystallized. There was increasing concern that even if the UN Security Council had endorsed the military invasion of Iraq, the invasion still would not be legitimate.

This concern has also created a renewed interest in the efficiency of existing structures and the rationale behind specific international norms of conduct, in the need to respect Chapter VI of the UN Charter, in a greater role for the International Court of Justice and in respect for the rule of international law.

We are at a crossroads: The redefinition of "self-defence" under Article 51 of the UN Charter to legitimize war in Afghanistan and subsequent unilateral assertions of a right of pre-emptive/ preventive attack have created the increased potential of escalating war. The stage is set for states to use such policies to legitimize military interventions. Pre-emptive aggression could be the future. Or, efforts of citizens and member states of the UN could, through the UN, be directed toward delegitimizing the cause of suffering and destruction.

"The notion that war is legitimate is sustained by the insistence of states that they must have substantial levels of military forces and weapons," according to renowned peace researcher Anatol Rapoport. The world is in especially grave peril when the development of nuclear weapons continues to be a sinister focus of military industries. An estimated \$8 trillion has been spent on nuclear weapons since 1945. There are still around 30,000 nuclear weapons — equivalent to about 300,000 Hiroshima bombs. This is despite the undertaking in 2000 by the nuclear weapons member states (in the review of the Non-Proliferation Treaty) to accomplish the total elimination of their nuclear arsenals. And, in spite of the Advisory Opinion of the International Court of Justice handed down in July 1996 that the use or threat to use nuclear weapons is contrary to international humanitarian law. The risk of nuclear catastrophe — even, omnicide — by accident or intent, hangs over us all.

As well, the NPT obliges all its members to pursue general and complete disarmament. Instead, perniciously lethal weaponry continues to seriously flout the NPT and raises grave questions about violations of Geneva Protocol II and the need to expand the category of prohibited weapons.

The long-term disastrous environmental, health and social consequences of war and the preparation for war are also the result of the notion that war is legitimate. Recent studies have shown that armed forces are the single largest polluter on earth and that, often, destruction of the environment has been consciously used as a method of warfare in contravention of the convention related to the prevention of the modification of the environment in conflict.

The costs of war cannot be addressed through reconstruction projects. Hidden costs to civilians as well as to military personnel include the effects of destroying societal relationships, the disintegration of the social fabric, trauma, humiliation, confusion and destitution, i.e. the emotional and psychological chaos in the physical chaos instigated by warfare.

The logical conclusion to be drawn from the discussion above is that humanity simply cannot afford militarism and war.

The seeds for delegitimizing war have been planted through the UN Charter and through over 50 years growth of UN instruments. For years, member states have incurred obligations under the Charter, treaties, conventions, and covenants, made commitments under conference action plans, and created expectations through UN General Assembly resolutions that would, if implemented and enforced, give substance to the delegitimization of war, as do numerous statements by civil society. For example:

The fundamental purpose of the UN Charter is to prevent the scourge of war. Chapter VI of the Charter provides for means to prevent war, including the application of Article 27.3 — the requirement for parties to a conflict to abstain in the vote, and the requirement under Article 37 to take potential situations of armed conflict to the International Court of Justice.

The Hague Agenda for Peace and Justice for the 21st Century, which emerged from a civil society conference of 10,000 people of all ages from many countries, calls for the abolition of war. (Ref A/54/98)

The United Nations Declaration on the Rights of Peoples to Peace asserts that peace is a right of all peoples, "convinced that life without war, 'peace with justice,' and not just the absence of war serve as the primary international prerequisite for the material well-being, development and progress of countries, and for the full implementation of the rights and fundamental human freedoms." (Resolution 39/12 November 1984)

The Forward Looking Strategies for the Advancement of Women to the Year 2000 (Nairobi 1985) includes global commitment to recognize that "peace depends on the prevention of the use or threat of the use of force, aggression, military occupation, interference in the internal affairs of others, the elimination of domination, discrimination, oppression and exploitation, as well as of gross and mass violations of human rights and fundamental freedoms."

1. We urge that the value of non-violence be imbedded in all peace accords. In addition to the multiplicity of model provisions in peace accords in support of

women and girls contained in the report of the Expert Group Meeting (November 2003), we recommend there be obligatory comparable formal arrangements for the exploration, development and maintenance of the appropriate institutions and capacity that will promote and sustain peace, at all levels of society. In particular, these additional arrangements must provide for the development and maintenance of alternative, non-violent systems of security, and accessible peace/human rights education.

Constitutional language must support these provisions.

All decision-making bodies involved in this endeavour shall have no fewer than 40 per cent women at the table, including women from the civil sector.

2. We urge the CSW to refer in all its statements and position papers to the goal of preventing the scourge of war expressed in the UN Charter's preamble.
3. We urge the CSW to endorse the idea of integrating peace/human rights education into ALL systems of education as a positive means of preventing violent conflict.
4. We urge the CSW to recommend to the Secretary General that the mandate of the newly established 16-member "Panel on Threats, Challenges and Change" (November 2003) include the institutional provisions necessary to delegitimize war and to rigorously examine and provide for further development of non-violent governmental and civilian options in order to move away from the devastating consequences of violent military intervention.
5. We urge that, in support of Security Council resolution 1325 (October, 2000), this Panel be comprised of no fewer than 40 per cent women.
6. We urge the CSW to recommend that the Panel redefine what constitutes security. Security has been misconstrued as "military security" and "human security" has been posited to validate "humanitarian intervention" and used to legitimize violent military intervention. In 1985 the Canadian Voice of Women for Peace presented to the NGO Forum in Nairobi the concept of "true security," which included the idea that the common enemy is the war system itself with its vast infrastructure of supporting institutions. We suggest that Olaf Palme's concept of common security — peace, environment, social justice and environmental protection — reflects more accurately the purpose of the UN Charter, and the accumulated protective UN treaties and conventions.
7. We urge the CSW to call for the implementation of the long-standing commitment to reallocate the global military budget which now is nearing \$1 trillion/year. For years UN member states have made various commitments to reallocate the global military budget and transfer the peace dividend for common security as they did in Agenda 21 (1992) and the Beijing Platform for Action (1995.)
8. We urge the CSW to call for the strengthening of Chapter VI of the UN Charter and to put the case that Chapter VII, which condones conditional legitimization of war, must be recognized as being in contravention of the purpose of the UN Charter itself.

It remains to mobilize the collective will to achieve reform and render war illegitimate.



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**Follow-up to the Fourth World Conference on Women
and to the special session of the General Assembly
entitled "Women 2000: gender equality, development
and peace for the twenty-first century": implementation
of strategic objectives and action in the critical areas of
concern and further actions and initiatives: women's role
in equal participation in conflict prevention, conflict
management, conflict resolution and peace-building**

Statement submitted by Anglican Consultative Council, a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

* * *

* E/CN.6/2004/1.



The Anglican Communion

The Anglican Communion is comprised of 75 million Christians from 164 countries reaching from England to Southern Africa, from Australia to the Southern Cone, from the United States to the Philippines. Many Anglicans, mostly in Africa and the Middle East, experience conflict affecting mainly Women, Children and the Aged.

A Theological Statement

As Christians we believe that all humanity is made in the image of God; as Anglicans we live in the creative tension of differing experiences and viewpoints; as Women we are called to respond to the brokenness of the world. **This is at the heart of our theology.**

We firmly believe the two areas of critical concern for this year are important ones and pray that this gathering can help give insight, direction and inspiration to those who daily face gender inequality and conflict.

The Role of Men and Boys in Gender Equality

We concur with the statement of the Beijing Platform for Action, Paragraph 41, which comments on the Critical Areas of Concern stating that, "the advancement of women and the achievement of equality between women and men are a matter of human rights and a condition for social justice and should not be seen in isolation as a women's issue."

The achievement of gender equality is a responsibility of the whole society and should fully engage women, girls, men and boys. At the root of our faith is a commitment to justice and peace in the world. Unequal power relations and gender stereotypes in education and socialization processes, in health and HIV/AIDS, violence and harassment pose serious challenges to the achievement of gender equality. We welcome the systematic evaluation of the role of men and boys in achieving gender equality at this 48th session of the United Nations Commission on the Status of Women **and we fully support the Millennium Development Goals and their commitment to promote gender equality and empower women.** For example we applaud the efforts of our sisters in South Africa as they initiate talks within the church on gender equality.

We therefore call upon this commission to:

- a). support the work of the partnership of government and the NGO community in the implementation of policies and programmes which will create gender harmony;
- b). urge United Nations agencies to formulate programmes dealing with education and re-socialization of women and men for gender equity;
- c). urge governments to apply gender budgetary analysis to overseas development aid, as recommended in the Financing for Development consensus;

- d). advocate for those marginalized by gender injustice, and to work in a collaborative way in order to bring about changes in all institutions including faith communities and society; and,
- e). encourage governments to promote a better understanding of issues around Gender Justice, recognizing that the achievement of gender equality is a responsibility of everyone and that national policies should fully engage women, girls, men and boys.

Women as Peacemakers and Conflict Reconcilers

We believe peace is possible on a global scale. However, it will take a new way of acting – for too long national leaders have led the human race into wars and violence in the name of justice, religion and revenge. In modern day warfare, civilians are 90 per cent of the casualties, and the vast majority of the casualties are women and children. We know that when human rights and gender equality reinforce each other, the level of violence decreases, not only within countries but globally as well.

The Beijing Conference in 1995 saw more than 180 governments commit themselves to the goal of equal participation of women and men in decision making to provide the necessary balance to strengthen democracy. On average on a global scale, only 14 per cent of the seats in national parliaments are held by women.¹ Almost ten years later women remain significantly under represented in national and local assemblies. We therefore encourage the Commission to pursue the adoption and implementation by all governments of the General Assembly Third Committee Resolution on Women and political participation (Agenda 110 adopted on November 6th 2003). Furthermore we also urge the Commission to ensure full implementation of the Security Council Resolution 1325.

Women of The Episcopal Church (the Anglican Communion in the United States) are particularly distressed that their country remains one of the very few which has not signed the Convention on the Elimination of all forms of Discrimination Against Women. The decision of the US government leadership not to ratify this UN convention underscores and helps to explain the paucity of women in decision-making roles. Because CEDAW has not been ratified in the US, women in that country have not been able to record whether or not gains have been made in the participation of women in conflict management and peace making. The Episcopal Church, through its legislative procedures, has expressed its commitment to CEDAW by continuing to urge ratification. The signing of the Convention would enhance the authority of the United States as an advocate for the seating of women at the peace table.

In conflict and post-conflict arenas women's exclusion is even more pronounced. Despite their experiences as casualties of war, women are rarely seen in

¹ Linda Wirth, "Breaking Through the Glass Ceiling"; International Labour Organization, Geneva

peacekeeping, peace-building, pre and post-conflict prevention, post-conflict resolution and reconstruction of their societies. We are confident this will change as around the world women rise up to proclaim that violence is never the answer, it only leads to more violence. Circles of women for peace are rising up across the globe and in that context, special attention should be given to identifying and working with local women who represent an influential voice for peace.

We hear from our Anglican sisters in other parts of the world of efforts underway in peace movements. From India comes "It is not enough to talk about peace, one must believe in it; it is not enough just to believe, one must work at it." The church women are committed to actions for peace-building in their country. In Eastern Zimbabwe such work takes the shape of sending women to Capetown for training at the Centre for Conflict Resolution. In Nigeria, dismantling the barriers of poverty and illiteracy are a priority. As in many countries, a male-oriented work culture and a hostile police force restrain women from taking their place in public office and in conflict resolution.

Conclusion:

We commit ourselves to the areas of concerns of this gathering - the role of men and boys in achieving gender equality and women's equal participation in conflict prevention, management and conflict resolution and in post-conflict peace-building.

We present our 2004 statement remembering with dismay that in 2003 the Commission on the Status of Women was unable to adopt a statement of Agreed Conclusions condemning the epidemic of violence against women. The delegation from the Anglican Communion, committed to respecting the dignity of every human being, decries the ways in which religion -- and custom and tradition -- are used in the oppression of women. We are committed to listening to all points of view on the issues, understanding differing cultural and religious contexts but speaking and working particularly to identify when and where faith empowers and enhances women's lives. As Christians, Anglicans and Women, we are called to be peacemakers. We yearn for a new creation and the realization of God's promise to make all things new.

A Prayer for Gender Equality and Peace

We therefore wish to offer you the following in words paraphrasing a prayer written expressly for Beijing:

O God, Creator of the heavens and the earth, we pray for all who gather at the United Nations to uncover the role of women as peacemakers and participants in conflict resolution as they also address the role of men and boys in achieving gender equality. Open our ears to the cries of a suffering world and to the healing melodies of peace.
Amen



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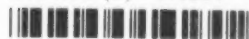
Follow-up to the Fourth World Conference on Women and to the special session of the General Assembly entitled "Women 2000: gender equality, development and peace for the twenty-first century": implementation of strategic objectives and action in the critical areas of concern and further actions and initiatives: the role of men and boys in achieving gender equality

Statement submitted by Institute for Women Studies and Research, a non-governmental organization in special consultative status with the Economic and Social Council

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* E/CN.6/2004/1.



1- The Institute for Women's Studies and Research (IWSR) is an Iranian non-governmental organization that works to promote the status of women in Iran. As the issue of men's participation in gender equality is one of the major concerns of the Institute, since we believe that without the effective and comprehensive involvement of men, such mission can not be accomplished. The following statement is the views of the Institute on this issue.

2- There are two significant approaches in realizing the gender equality. The first approach gives importance to human rights values, and discusses gender equality with an emphasis on protecting and promotion of women's human rights. The second approach stresses on gender and development, and analyses situation of women based on the role they can play in sustainable human development.

3- Gender equality based on each of these two approaches can not be realized unless all individuals of the society are involved. Men and women both have rights as well as responsibilities towards realizing gender equality.

4- Lack of due attention to the gender equality will lead into an imbalance and will destroy the basis of democracy and human development in a society. Based on paragraph 25 of the Beijing Declaration, adopted by the Fourth World Conference on Women in 1995, governments expressed their

determination to encourage men to participate fully in all actions towards gender equality. Also the Declaration emphasized on the equal sharing of responsibilities and a harmonious partnership between women and men that were critical to their well-being and that of their families as well as to the consolidation of democracy. Also in different places in the Platform of Action of the Beijing Conference, there have been certain points that they refer directly to the role of men in achieving gender equality.

5- To be able to guarantee the active participation of men in realizing gender equality, changing of attitudes and behaviors is a basic measure. Any change in attitude will end into change in behaviors, a long term process that will be realized through deep cultural strategies. Also the change in social behaviors will end into the positive change in attitude towards gender equality.

6- Problems of men are mixed with those of women and problems of women are entangled with those men. Participation of both men and women has to be realized. As an example, the reproductive health of women can not be realized with men's participation. Also in social life, changing of gender clichés will happen only if men and women both change their views about gender equality.

7- We believe that one of the major concerns in this regard is the resistance of men that will bring about the women's reaction, and in one word fosters

the existing clichés and imbalance the family as a social institution. This is an issue that should be discussed in the meetings of the 48th session of the Commission on Status of Women. However, while considering this concern, we would like to emphasize on this point that there have been a growing interest on the role of men in achieving gender equality during the past decade. Even in our Institute, men are now involved in our activities and it seems that little by little men are looking at the gender equality as a societal responsibility. We believe such resistance is one of the persistent obstacles and challenges to men's and boy's full participation in efforts to achieve gender equality. Part of the reason for such resistance goes back to the existing traditional and cultural clichés. Therefore, the Institute believes that we should focus our efforts on the next generation and therefore boys should be one of the major target groups of training and education on gender equality.



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Follow-up to the Fourth World Conference on Women and to the special session of the General Assembly entitled "Women 2000: gender equality, development and peace for the twenty-first century": implementation of strategic objectives and action in the critical areas of concern and further actions and initiatives: Women's role in equal participation in conflict prevention, conflict management, conflict resolution and peace-building

Statement submitted by Africa Muslims Agency and Muslim World League, non-governmental organizations in general consultative status with the Economic and Social Council; and Federation of Muslim Women's Associations in Nigeria, International Islamic Committee for Woman and Child, International Islamic Charitable Organization, International Islamic Relief Organization, International Islamic Federation of Student Organizations, International Muslim Women's Union, Islamic Relief, and Qatar Charitable Society, non-governmental organizations in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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* E/CN.6/2004/L.



Foreword:

Despite the efforts exerted by the UN and its institutions in order to help the world's peoples; especially the least developed ones and those inflicted with crises, the international organization has started, a fairly long time ago, to drafting a number of agreements and treaties, of which core is to propagate and impose a single cultural pattern upon the different countries of diverse cultures all over the world.

This clearly contradicts with one of the major roles of the UN to preserve cultural differences rather than shaping all people according to one way of living. In this context, the UN puts the pressure of financial aids and sanctions on poor countries to accept such agreements.

The Coalition of Islamic Organizations (CIO) overall view about the report written by the DAW on "Women's equal participation in conflict prevention, management and conflict resolution and in post-conflict peace-building":

The *CIO* presents its view about some of the major issues related to Arab and Muslim women and tries to offer alternatives that better express women's needs and cultural values in their Arab and Muslim environment.

This view is based on the following:

1. Men-women cooperation rather than conflict:

The essence of men-women relationship in the Islamic view is based on cooperation and integration and never on conflict. Marriage relationship is based on the cooperative building of the family as a social institution in which rights originate from cooperation and support rather than conflict and diminishing other's right.

2. The rule of grace and tolerance between men and women:

Islam views the relationship between people, men and women, as one based on grace, forgiveness, and leniency aiming to get a stronger social building. This view is greatly different from the western approach where each party insists on getting the best of his rights at the expense of the other.

3. Collective rather than individual formula of rights and duties:

The Islamic perspective views the society as a structure based on collectivity rather than individualism. It sees the individual in the framework of his presence in a group. Due to this view, rights in Islam are usually presented in the form of duties. Thus, the wife's rights in the family are determined by marriage duties; the son's right in his father's outlay is presented as the duty of the father to spend on this child. Likewise, one neighbor's right is determined by the duty of the other toward him and so on.

This understanding usually incites the individual toward giving rather than taking. This is similar to how the legal secular theory, sometimes, expresses right as an obligation.

4. The balance of rights and duties and not the zero sum equation:

Since conflict is the ruling base on the relationship between man and woman in the western view, and since legal relationships are individually based, this vision leads to "zero sum" type of relationship where one's gains are the other losses. Each individual tries, as much as he can, to maximize his own gains and minimize the losses (i.e.: his duties toward others). This view contradicts the Islamic one, which is based on a balanced form of rights and duties between men and women.

The CIO detailed view about the report :

CIO supports many of what was mentioned in the report submitted by the DAW on Women's equal participation in conflict prevention, management and conflict resolution and in post-conflict peace-building as follows:

- It accepts endeavors for the denial of war with its three axes: stopping war, post-war reconstruction and the forbiddance of the renewal of war. The committee also accepts the characteristic role of women in war, rather than men, as she is one of the big losers in wars and one who really pays for destruction. The essence of this characteristic role is to provide women with all ways and means of protection against the effects of war.
- The committee agrees with the logic of the report that is satisfied by putting "broad framework" and leaving each country to add the details convenient to its own local culture. In this respect, *CIO* asserts the importance of giving more concern to Muslim women issues all over the world. This is because women are the most attacked during wars, whether due to discrimination or ethnic punishments. Muslim women have dual specific identities- as a woman and as a Muslim. Thus, Muslim women living in areas inflicted with wars and in refugee camps must have extra protection since they are targeted twice.

Therefore, there must be full support for the women Islamic organizations. They must get their chance to fully participate in decision making and their viewpoints about the suggested solutions or about the demands that they call for must be respected whether they are moral demands to respect their concepts or rituals and religion. Thus, there must be full awareness of the importance of the Muslim women's cause in areas of conflict whether of war or in the refugee camps.

CIO also supports the report in banning all laws that are meant to exempt war criminals or that present them with post-war immunity by which they can evade the laws of justice.

CIO has the following reservations about some of the issues presented in this final report:

- To view all women's issues and problems worldwide from a gender perspective which is refused by most of Muslim women in the world. This is because it inherently includes the western view as a way of life. It has two drawbacks:

First; the globalization of the western view beyond its geographical borders despite the fact that it only presents the point of view of a "group" of people not "all" the people.

Second; the imposition of this "view" by using the UN as a legal means for this.

- The report assumes that the equation that governs man-woman relationship is the zero sum equation of conflict. This means that one's gains are the other's net losses. This is exactly the western concept of life as a whole. Therefore, when the report discusses returning to pre-conflict situation, it quickly states that this is not an aim in itself. Rather, what is needed is "a social change and women empowerment, regardless of where justice lies. Bringing the situation back to its just origin must be the aim rather than increasing men-women conflicts.
- **CIO** has reservation about the high correlation that always happens between the concept of gender and all peace processes to be made.

This correlation needs to be reconsidered. It proves a hypothesis that the aim is not "women's interest", despite their different cultural frameworks but rather the imposition and domination of a specific view about life and existence. This view is not necessarily accepted by many of the world's peoples; especially those who have different cultural and life patterns not in harmony with the western views and values. The report states in many parts that its main goal is to guarantee that gender equality and women full participation in post-conflict society is effectively included as one of the goals of peace agreements and women full participation in post-conflict society. The report attempts to impose special human rights philosophy whether it previously appeared in the CEDAW, CRC or BEIJING agreements. These are agreements and

conventions about which there are many Islamic reservations. They also link between this philosophy and women participation in peace agreements.

- The report states that "The parties shall accept or confirm their acceptance of all UN applicable regional instruments for the protection and promotion of human rights and fundamental freedoms, in particular those that specifically guarantee the rights of women and girls" (CEDAW and its optional protocol, CRC and its Optional Protocol and Beijing Declaration and Platform for Action).

In this respect, there is a contradiction between stating that legal and cultural peculiarities must be preserved, as stipulated in the UN charter , and the attempts to impose fixed patterns presented by many UN agreements and reports that stress stereotyping people applied regardless of their peculiarities.



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Statement submitted by Hadassah (Women's Zionist Organization of America), a non-governmental organization in special consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31 of 25 July 1996.

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* E/CN.6/2004/1.



1. Background: Hadassah, the Women's Zionist Organization of America and the Community School for Women

Founded in 1912 as a women's organization dedicated to improving health conditions in Palestine, Hadassah, the Women's Zionist Organization of America, now supports and administers a vast network of humanitarian activities all over the world, but primarily in the conflict-stricken State of Israel. Committed to promoting human rights, women's rights and peace among nations, Hadassah's projects in Israel – encompassing hospitals, nursing and medical schools, children's centres and educational institutions—serve the people of the region regardless of race or religion. They are examples of co-existence between Arabs and Jews and, in this way, are examples of conflict resolution and post-conflict peace building.

As an NGO with special consultative status with ECOSOC, Hadassah has been working to meet the global objectives set by the sessions of the Commission on the Status of Women, including the Beijing Platform for Action, the Windhoek Declaration of May 2001 and the 48th Session's theme, "Women's equal participation in conflict prevention, management and conflict resolution and in post-conflict peace building".

One such example is Hadassah Foundation's support for the Community School for Women in Israel. Established at the start of the second Intifada in 2000, the Community School is a school without walls for low-income Arab and Jewish women offering courses in gender studies as well as training for economic empowerment in communities throughout Israel. The ultimate goal of the Community School is to reach out to women in Israel's socio-economic periphery to establish nuclei of women with feminist consciousness which will go on to become the core of a women's movement in their region.

The Community School has so far created a successful model of cooperation and collaboration between Palestinian Arab and Jewish Israelis. The Community School is run by two co-directors -- Ilana Sugbeker-Masekah, an Israeli Jew of Mizrahi origin (Eastern Jews), and Areen Hawari, a Palestinian Arab Israeli. Both directors bring to their work at the Community School deep experience working in collaboration and co-existence frameworks.

The Community School's multicultural feminist commitment is further reflected in its board which equally represents Palestinian Arab, Mizrahi Jewish and Ashkenazi Jewish women. The board works on a consensus model of decision making. In addition, the School's faculty represents these three communities. In this way, the School is a model of a successful multicultural social justice organization. At this time of intense conflict between Jews and Palestinians, this is no small achievement.

II. Methodology and Curriculum

(A) Pragmatic Skills; information technology, computer training and English language courses:

As defined in the Windhoek Declaration of May 2001, information "is a fundamental right, public property, and at the service of humanity." Recognizing the centrality of information to women's empowerment, the Community School offers a curriculum for expanding economic opportunity through information technology, computer training and English language courses.

(B) Coursework:

Reflecting the Community School's commitment to equally serve Arab and Jewish communities, all textual materials are published in Arabic and Hebrew. The texts used also reflect authors from different national and ethnic backgrounds.

Typically, the Community School offers 15-20 courses per year to an average of 12-15 students per class. Each course is 10-12 weeks duration, meeting once a week for 2-3 hours. Courses include topics on "Women, Femininity, and Feminism," "Women, the Body, and Health;" "Women, War and Peace;" "Women and Sexuality," and "Creative Feminist Strategies for Conflict Resolution."

(C) Participants:

The Community School serves a broad range of Arab and Jewish women, from Mizrahi women prisoners and Bedouin Arab women in Israel's desert region, to Ashkenazi Jewish communities in poorer urban areas and the peripheral, smaller towns of Israel.

III. Future Goals

The Community School is currently seeking funding to implement a three-year project that will further aim to decrease the polarization of Israeli Jews and Palestinian Arabs and simultaneously empower women in their communities.

The pilot project will include the following components:

- In the first year, students will learn practical skills in computer use and will learn about the historic discrimination to which they have been subjected based on gender, class, ethnicity and nationality. Jewish and Arab groups will be brought

together to advance their understanding of women in society with a course in "Women, War, and Peace." This course will specifically address the historic and contemporary tensions between Palestinian Arab and Jewish women in Israel and how they both must contend with the contemporary conflict. Also in the first year, the students will do field work to learn how other feminist/social-change organizations operate.

- In the second year, Jewish and Arab participants will jointly study courses that provide the skills necessary to advance a social-change agenda. In addition, they will meet to explore Palestinian Arab/Jewish collaboration on a project in their region that will advance the status of women and bring communities in conflict together for mutual advantage.

- In year three, participants will begin implementation of the project with the guidance of facilitators and consultants provided by the Community School. They will be provided with whatever supplemental education and training is required, such as spoken English, conflict resolution skills, and consensus decision-making.